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TOPSY TURVY:

WITH

ANECDOTES AND OBSERVATIONS

ILLUSTRATIVE OF

LEADING CHARACTERS

IN THE

PRESENT GOVERNMENT OF FRANCE.

EMBELLISHED WITH

A CHARACTERISTIC TAIL AND HEAD PIECE.

TOPSY TURVY:

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PRESENT GOVERNMENT OF FRANCE.

BY THE EDITOR OF SALMAGUNDI.

THE THIRD EDITION,

With Corrections, and some additional Notes.

LE PLUS SAINT DEVOIR DE L'HOMME EST L'INSURRECTION.

La Fayette.

THIS SHEWS HOW PERFECTLY THE RUMP
AND COMMONWEALTH TOGETHER JUMP;
FOR AS A FLY THAT GOES TO BED
RESTS WITH HIS TAIL ABOVE HIS HEAD;
SO, IN THIS MONGREL STATE OF OURS,
THE RABBLE ARE THE SUPREME POWERS.

Butler.

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MAN IS BUT A TOPSY-TURVY ANIMAL, HIS HEAD WHERE HIS HEELS SHOULD BE. *Swift.*

TO

THE ASSOCIATION AT THE CROWN AND ANCHOR

THE ASSOCIATION AT THE ST. ALBAN's TAVERN

AS WELL AS TO

ALL THE OTHER ASSOCIATIONS

FOR THE

PROTECTION OF LIBERTY AND PROPERTY

AGAINST REPUBLICANS AND LEVELLERS,

THIS TRIFLE,

IN GRATEFUL ACKNOWLEDGEMENT OF THEIR

PATRIOTIC SERVICES,

IS MOST RESPECTFULLY DEDICATED

BY THE AUTHOR.

ADVERTISEMENT

TO THE READER.

OBJECTIONS having been alledged against the authenticity of a Pamphlet (" Flower of the Jacobins") which is occasionally quoted or referred to in the following pages, upon the ground of its being an anonymous publication, the Author thinks it necessary to premise, that he has been able, in general, to corroborate the facts advanced in these quotations by the concurrent testimony of avowed and respectable authorities, and sometimes by that of the most authentic French papers.— That the major part of the facts advanced in the Pamphlet above mentioned having been since confirmed by a Writer of acknowledged character,

character *, there is reason to suppose the rest not undeserving credit until they shall be disproved. At the time of the publication of That Pamphlet the sentiments confidently and widely disseminated *even in this country* were such as promised no favourable reception to any Writer who should have directly avowed himself inimical to the principles or the practice of French Reformers; and among our Gallic Neighbours, in order to encourage that glorious Freedom of the Press acknowledged by themselves so essential to the character of a Land of Liberty, *Four out of Five* Parisian Journalists who presumed to authenticate with their signatures an impartial statement of Revolutionary Desert, have since the memorable tenth of August, 1792, been effectually silenced by MASSACRE.

* FENNEL, the Author of a Review of the proceedings at Paris during the Summer of 1792, 8vo. professes a strict adherence to truth, (preface page 8,) that he resided on the spot where the transcations which he relates took place, and minutely investigated even the most trivial occurences. Review. P. 2.

TOPSY TURVY.

OLD ENGLAND is ill at her ease,
She a surfeit has got I can tell ye;
And the cause of Old England's disease
Is the pudding and beef in her belly *:
To the French for relief she applies,
And their *Politic Doctors* assure her
That they know where her malady lies,
And their GRAND PANACEA shall cure her.

* JESHURUN waxed *fat*, and kicked. *Deut.* XXXII. 15.

"Ah! who's Panacea so good
"Can my old constitution repair?"—
Why, Dame! on your head you must stand,
And kick up your heels in the air:
Then your Health will be EQUAL and good,
Nothing else can from ruin preserve ye:
For EQUALITY, WELL UNDERSTOOD,
MEANS TO TURN ALL THE WORLD TOPSY TURVY.

Our counsel you never can say 'tis
Like that of Your Medical Elves,
Since you find that we offer you gratis
The prescription we follow ourselves:
It's *Blest Operation* You've seen,
So 'tis plain that it never miscarries*;
And you long in the habit have been
Of adopting the fashions of Paris.

* It is said, in the last *Quackish Address* of the National Assembly to the people of France, that they have not founded their arrangements upon vulgar practice, but on a theory which cannot fail, &c.

BURKE'S *Lett. to a Member of the Nat. Assemb.* Note on p. 10.

Behold our Republican State
To perfection advancing apace,
Ever since, where the Head stood of late,
We 've erected *the Tail* in it's place!
All distinctions we nobly despise *,
Yet who views our CONVENTION must own us
A groupe who all merits comprize,
And each Member "Rex et Sutor bonus †."

There's PETHION first on the lists
Of Levellers stands with good reason:
He ‡ can shew You that *Wisdom* consists
In burglary, outrage and treason;
His logick will make it out plain
That allegiance and duty a farce is;
And *Dignity* none can retain
But Rogues without rags to their ——.

* Nil ibi Majorum respectus, gratia nulla
Umbrarum. *Juv. Sat.* 8.

† HOR. Sat. I. i. S. 3.
Le plus vil Citoyen, dans sa bassesse extrême,
Ayant chassé les Rois pensé être Roi lui-même.
Voltaire. Brutus, Act. 1. Sc. iv.

‡ M. PETHION.—When the Mob of *Sans Culottes*, Poissardes,

ROBESPIERRE *, most renown'd Desperado,
Next claims your profound admiration;
Who empties the veins like Sangrado,
Phlebotomist chief of the nation:
He laments, while a weasand is whole,
That his blade should inactive remain;
And (like Macedon's Lord o'er his bowl)
Swears that *thrice* he would slaughter the Slain.

Marseillois, &c. (Anglicé, Tag, Rag, and Bob-tail) had perpetrated the infamous outrages of the 20th of June 1792, had violated the interior apartments of the Thuilleries, treated the Royal Family with the grossest indignities for five hours without intermission, and even *attempted the life* of their Sovereign.—MONSIEUR PETHION at length condescended to give them their dismission in the following address:—

"Citizens, Men and Women! You began the day with DIGNITY and WISDOM; You have proved that You are free: Finish "it with the same DIGNITY, and do like me.—Go to bed.—"

See pages 87 *and* 88 *of* FENNEL'S *Review of the Proceedings at Paris during the Summer of* 1792, 8vo. Williams, Strand.

* M. ROBESPIERRE, originally a poor orphan of Arras, afterwards Clerk to an obscure Attorney. FENNEL, *page* 429.

Who is there that, when the report of recent massacres was made to the Club of the Jacobins, heard him (Robespierre) treat the tears of widows and orphans as criminal, and pronounce these ever-memorable words: "*Un peu du sang de plus ne fait pas de mal*;" "a few more assassinations can do no harm;"—and who does not rank him as superior even to a SYLLA.

Flower of the JACOBINS, *page* 29. Owen, Piccadilly, 1792.

In committing to DANTON * the Seals
We have shewn ourselves wiser than You are;
For whenever the State 's out at heels,
We 've a *Farrier* provided to shoe her:
He was nurst in the Shambles 'tis known,
And now practises Slaughter afresh,
To prove "What is bred in the bone
"Will never be out of the flesh."

* M. DANTON was the son of a *Butcher*; he procured the protection of the late Princess de Lamballe by marrying a relation of the maid of one of her Femmes de Chambre. By the interest of the Princess he was appointed *Farrier* to the Count d'Artois stud; he practised also as a Doctor, but was so unsuccessful that the Count constantly threatened any of his servants who displeased him with the attendance of Danton. He was one of the principal instigators of the horrid massacre committed on his former benefactress, and is now the Minister of Justice. FENNEL, *page* 432.

He was so abject in his mode of paying his court, that he frequently used to caress and kiss the horses, which he said, had the happiness to be the favourites of the Comte and Countess D'Artois; and never did he hear their names pronounced, before the 20th of June 1789, without taking off his hat as a token of respect, These facts were so well known as to have been proverbial at Versailles.

Flower of JACOBINS, *p.* 88.

Hast thou not kiss'd thy hand, and held my stirrop,
Bare-headed plodded by my foot-cloth mule
And thought thee happy when I shook my head?

Shakspeare, 2nd Part of Henry VI.

There's Gorsas who well ascertains
Of Relative Rights the extent,
Since he beat out his old Father's brains
Who begot him *without his consent**.
Escap'd from the Wheel heretofore,
At the Gallies he serv'd his probation;
His proficiency prov'd at the Oar,
He 's advanc'd to the Helm of the Nation.

* Your Practical Philosophers reject the duties of this vulgar relation (the relation between Parents and Children) as contrary to Liberty; as not founded in the social compact; and not binding according to the Rights of Men; because the Relation is not, of course, the result of free Election, *never so on the side of the Children*, not always on the part of the Parents.

Burke's *Letter, pages 36 and 37.*

M. Gorsas affords a striking practical exemplification of these Principles of Modern French Philosophy. The infirmities of a declining father obliged him to relinquish the superintendance of a Boys-school at Versailles to his Son M. Gorsas, who engaged to afford him a decent maintenance during the remainder of His life. In less than three months His inhumanity to this aged parent was so notorious as to incur the censure of the police; and he soon afterwards, by a blow on the head with a bottle, put an end to his life. This atrocious act M. Gorsas was doomed to expiate upon the Wheel, but at the entreaty of his brother, a groom to the Duke de Polignac, that nobleman procured a mitigation of his punishment, and he was condemned to the Gallies for life. In 1788 he found means of presenting a petition to the Ambassadors of Tippoo Saib passing through Thoulouse,

MARAT*, whom all ruffians applaud,
Will to slaughter or robbery lead 'em;
This *tergiverse* CHAMPION *of Fraud*
Shall extend the dominion of Freedom:
Tho' our Credit (with *Cambon's* good care)
As threadbare is worn as our coats,
Tho' with famine we groan, and despair,
Marát can soon ALTER OUR NOTES.

Thoulouse, who obtained his enlargement, on the condition that he should never be seen within forty leagues of Versailles. But in a Revolution effected by Massacre and Treason the merits of M. Gorsas could not fail of ascending to their proper level; and this *Practical Philosopher* and Parricidical Doctor of the French School has consequently become a leading Member of the National Convention of France.—*See* FENNEL, *p.* 434, & *Flower of* JACOBINS, *p.* 42.

* I led to Slaughter and to Slaughter leave.

DRYDEN.

M. MARAT, who makes so conspicuous a figure in the Annals of Anarchy, at the time when he was accused of being an accomplice in the forgeries of the Billets d'Escompte, or *Notes* of the Bank of Discount, established by M. Neckar, bore the name of CHAMPION; he judged it expedient however, on this occasion, to *turn his back* upon his Name and Country, and take refuge in England.

For a farther and more particular account of this *honest gentleman*, during his residence at Oxford, his depredations upon the Ashmolean Museum, &c. &c. See No. I. Additional Notes at the End.

See MERLIN *, Preceptor of Youth,
Exemplify *Filial Affection;*
(Bright pattern of honour and truth,
The cement of *Nuptial* connection!)
See reverend CHABOT † too conspire
To accomplish our regeneration:
That adulterous Capuchin Fryar
Shall teach us to *flee Fornication.*

* Quis cœlum terris non misceat, et mare cœlo
Si fur displiceat Verri! Homicida Miloni?
Clodius accuset mœchos, Catalina Cethegum? *Juv. Sat.* 2.

M. MERLIN was Under-Usher to a school (in the Fauxbourg of St. Antoine); he was on the point of being married, but having received the lady's fortune on the day before that appointed for the wedding, he contented himself with the money and ran away. FENNEL, 430.

His *Filial gratitude* is slightly touched on in No. II. See Additional Notes at the End.

† M. CHABOT, the son of a Baker, was educated by his uncle, an attorney; he eloped with his uncle's wife, and debauched her daughter by a former husband. He then deserted them both, and induced a Madame Droits to rob and elope from her husband. For this last exploit he was imprisoned at Bourdeaux—On his enlargement he became a Capuchin of St. Francis—then an officer of the National Guard—and once again assumed the garb of an Ecclesiastic—and on the eve of the infamous 10th of August, 1792, for two hours together, from the pulpit of L'Eglise des Enfans trouvés, inculcated the duty and lawfulness of Insurrection, &c. &c.

See FENNEL, *p.* 68, *and Flower of the* JACOBINS.

Atheistic DUPONT † for his pains
With honour 'tis fit we should mention;
This globe of the world, he maintains,
Made itself *like our Gallic Convention:*
So, to prove ourselves creatures of Chance,
We determine, and none shall gainsáy us,
By disorganization of France
To establish the empire of CHAOS:

† M. DUPONT. ——————— Qui Numina Divûm
Sperneret, et nullos aris adoleret honores. *Ovid.*

Who Heav'n's best blessings with contempt repays,
And bids no incense on its altars blaze.

" Quoi! les trones sont renversés, les sceptres brisés, les rois expirent, et—LES AUTELS DES DIEUX, RESTENT DEBOUT ENCORE!

La Nature et la Raison, voila les Dieux de l'homme! voila mes Dieux! Admirez la Nature, cultivez la Raison, si vous voulez que le peuple Francais soit heureux, *hatez vous de propager Ces Principes*, de les faire enseigner dans vos ecoles primaires.

Je l'avouerai de bonne foi a la Convention JE SUIS ATHEE."

J. Dupont, Moniteur, 16 Decembre.

What! are thrones and sceptres demolished? is Royalty expiring? AND ARE THE ALTARS OF THE GODS YET STANDING!

Nature and Reason are the proper Divinities of mankind!—These are my Gods! Admire Nature, cultivate Reason, if You will consult the happiness of Frenchmen *accelerate the propagation of These Principles*; make them the subjects of instruction in your schools and seminaries of education.

For my part I shall avow to the Convention, in good earnest, that I AM AN ATHEIST.

What guerdon shall CARRA reward
Whose fame *self-acknowledg'd* we dwell on?
Who, for Burglary doom'd to the Cord
A true *Philosophical Felon*,
Now prescribes to Reformers a plan
Of Morality new and uncommon;
And the Rights Impresciptive * of Man
Ascertains by the *pillage of Woman*.

* A favourite term with French Philosophers—"*Droits imprescriptibles*." Rights, against which the antiquated prejudices respecting probity, property, honour, &c. are of no validity.

M. CARRA is so tremendous an asserter of *these Impreseriptive Rights* of Man, that he lately ventured his neck in support of them, by an act of Burglary in the Shop of a Milliner. The most notorious depredations of our *Philosophical Plunderers* were committed on the property of *Females*. When publickly reminded of the honourable transaction above-mentioned, he *acknowledged* the truth of the charge, but asserted, as a *sufficient* apology for the fact, that he was only *sixteen* years old when he atchieved this his first civic enterprize. He has however since demonstrated his unabated attachment to *these Impreseriptive Rights* by recent exploits of equal celebrity. In delivering his sentiments to the Convention he introduces the REGENERATION OF MORALITY *in the rear* of those inestimable benefits which Mankind are to reap from the Revolution accomplished by his enlightened compatriots. The Additional Notes will furnish the reader with a short tract of these sentiments, and shew more particularly the happy method which French Philosophers adopt of recommending the ingenuity of their Speculations by the purity of their practice. See No. III. Additional Notes at the end.

Egalite's † retrogade worth
Surpasses all praise or rehearsal,
By scoundrels of ocean and earth
Unrivall'd—Poltroon universal!
All Jacobin Murderers own
His precedence, and hail him "Tu Brute!"
While Nearness in blood ‡ to the throne
Makes Regicide relative duty.

† M. Egalite ci devant Duc D'Orleans, first Prince of the Blood Royal of France.

I know no touch of Consanguinity. *Troilus & Cressida.*

The gallantry displayed by this illustrious Patriot, when Duc de Chartres, and commanding the Third Division of the fleet with which D'Orvilliers engaged Admiral Keppel in July 1778, procured him the ironical appellation of "L'Ilros d'Ouessant." The most experienced calculators of his numerous negative merits, soon after he had attempted an Aerial adventure in a Balloon with his *usual intrepidity and success*, commonly characterized him in the following terms:

"Poltron par l'air, poltron par terre, poltron par mer, Escroc par tout."

"Uniquement occupè de *mon devoir*, &c. Je vote pour la Mort" (du Roi.) Egalite.—*Moniteur.*

Intent solely on discharging *my duty*, &c. I give my vote for the death (of the King.)

‡ ——————————— The Near in Blood,
The nearer Bloody. MACBETH.
All murders past do stand excus'd in This
And this, so sole and so unmatchable,
Shall prove all deadly blood-shed but a jest
Exampled by This heinous spectacle. K. JOHN.

Thus You see in how striking a light
True Merit we strive to exhibit,
When our Senators sage we invite
From the *gallies*, the *forge*, and the *gibbet* :
And of equal desert we can boast
Legislators, some hundreds or more,
Who with reason, You'll own, rule the ROAST,
They were, half of 'em, *Turnspits* before *.

* M. ISNARD, for example, the son of a Cook; and M. RUELLE, a leading Member of the Convention, the quondam Administrator of Roast and Boiled in an obscure Eating-house near London, in whose hands there is reason to expect that the Regenerated Constitution of France, which they have kept so long in Hot Water, must at length go to Pot.

A Spice of the Science of Cookery appears to be an indispensable ingredient in the composition of illustrious Characters both ancient and modern.

————Homer, if we search his books,
Will shew us that his Heroes all were COOKS, &c.
King's Art of Cookery, &c.

CALIBURN the Sword of King Arthur, and the Sword of the renowned Pendragon, were as serviceable in the kitchen as in the field, if we may credit their poetical Historian, JOHN GRUB, heretofore of Christ's Church, Oxford, who says of the last of these Worthies :

" His Sword would serve for battle or for dinner if you please;
" When it had slain a Cheshire Man t'would toast a Cheshire Cheese."

The *reformation-Dagger* of Hudibras seems to have been equally adroit and accommodating with the swords of these Cambro-Britons, though of a far less sanguinary *temper* than the DAGGERS OF FRENCH REFORMERS.

It was a serviceable Dudgeon
Either for fighting or for drudging;

At your folly Mankind will exclaim
If you share not the fruit of our labours,
With the sparks of our Patriot-flame
While we freely enlighten our Neighbours.
From these sparks You may kindle a blaze,
If fann'd by *some notable fellows*,
And a grand conflagration You'll raise
Let but PRIESTLEY and PAINE blow the bellows.

When it had stab'd, or broke a head,
It would scrape trenchers, or chip bread;
Toast cheese or bacon; tho' it were
To bait a Mouse-trap, 'twould not care.

All will allow the valiant Champion, Guy of Warwick, to have been *æquè laureâ Culinæ ac Martis insignitus*, who have contemplated his stupendous PORRIDGE POT in Warwick Castle; and Colbrand, his gigantic Antagonist, must have been little inferior to him in the former respect, since he is described by the above cited Poet, Grub, as advancing to the combat

" Brim-full of Wrath and CABBAGE"

undoubtedly of his own cooking.

Nor in an enumeration of Heroes and Legislators will impartiality permit me to pass over in silence the late BAMBER GASCOIGNE, (*egregii gustûs Senator*) indisputably *the first broiler of Sprats in Christendom.*

Yet it is evident, from the recent samples of State Cookery which *They* have given us, that All must yield the Palm to the CONVENTIONAL COOKS; nay, I am confident that even our own justly celebrated *Cooks of Colebrook*, if they are yet in being, will surrender with pleasure to the ARCHIMAGIRI GALLICI those Heroi-culinary titles under which themselves have figured in the Old Catch with such meritorious distinction.

There was SLICE-COOK, and SLASH-COOK, &c. &c.

Even now is your Church undermin'd
With PRIESTLEY'S POLEMICAL NITRE*.
Which exploded, You'll presently find
The *Red Night Cap* † take place of the Mitre.
As sure as his regimen works,
From Old Orthodox Leaven 'twill purge ye;
And of Hebrews ‡, Dissenters and Turks,
Make right Apostolical Clergy.

* We are, as it were, laying Gunpowder, grain by grain, under the *old Building of Error and Superstition*, which a single spark may hereafter inflame, so as to produce an instantaneous Explosion, in consequence of which, THAT EDIFICE, the erection of which has been the work of Ages, may be overturned in a moment, and so effectually, as that the same foundation can never be built upon again.

PRIESTLEY'S *Import. of Free Enquiry in Matters of Religion*, p. 40.

I rejoice to see the warmth with which the cause of Orthodoxy, that is, 'our established Opinions however erroneous, and that of the Hierarchy, is now taken up by its friends; because, if their system be not well founded, they are only accelerating its destruction. In fact, they are *assisting Me* in the proper disposal of those *trains of gunpowder* which have been some time accumulating, and at which they have taken so great an alarm, and which will certainly blow it up at length as suddenly, as unexpectedly, and as completely as the overthrow of the late arbitrary government in France.—*Priestley.*

† THE CAP OF LIBERTY with which Peuchet tells us (p. 25) the devout Parisian Reformers have decorated the images of our Saviour in their Churches—it was brought into fashion by the Jacobin Clubs a Red Linnen Cap—*without Ears or Bells.*

See Preface to that excellent Story, "THE MONKEYS IN RED CAPS" *addressed to the Jacobins.* Debrett, 1792.

‡ I am told that the Sons of Jew-jobbers have been made Bishops, persons not to be suspected of any Christian Superstition.—*Burke.*

Strike the flint of his Heart on the steel
Of Freedom; Lawn Sleeves be the tinder:
Well brimstone your match with his zeal,
And again make St. Paul's a huge cinder*:
Rare news for the Shade of good PRICE†!
With joy he will sing like a throstle:
So let PERIGORD ‡ post with advice,
To exhilarate *Freedom's Apostle* §.

* Consumed formerly in the Fire of London.

† How ought we then to be affected, who firmly believe that, in so short a space of time, (i. e. about fourteen or twenty years agreeably to a previous accurate calculation,) we may see our deceased friend again, and be able to tell him, what he will be so eager to learn, how those things, about which he most interested himself, went on after his death; and such is the prospect now opening before us, respecting the enlargement of civil and religious Liberty, that the longest liver will have the *Best News* to carry him.

Priestley's Sermon on the Death of Dr. Price.

‡ M. TALLEYRAND-PERIGORD, ancien Evêque d'Autun, who testified his extraordinary affection for the sacred Order, by recommending the confiscation of the property of the French Clergy; and who (after the refusal of all the ancient Prelates, not excepting the Arch-apostate of Sens) readily afforded *his ministry* in consecrating the New Constitutional Bishops. The convention, which he has lately deserted, having no further occasion for his services above ground, he cannot be better disposed of than in an Embassy *ad Inferos*.

§ The most August Assembly in the World, by which I wish to be understood the NATIONAL ASSEMBLY OF FRANCE, have justly styled him (Dr. Price) *The Apostle of Freedom.*

Priestley's Sermon on the Death of Dr. Price, p. 8.

Then serve up a dish *piping hot*
Of the Calves heads that govern the Nation;
And, reviving Guy Faux 's old Plot,
By Murder effect Reformation:
Lords and Commons exalt to the skies,
Taught by PRIESTLEY new flights of devotion,
When Both Houses together shall *rise*,
And each Member at once *make a Motion*.

His Birmingham thunder shall 'wake
Those blind Watchmen * your Bishops suffragan,
And the pillars of MONARCHY shake;
PAINE calls it the Temple of Dagon:
Like a Sampson † he lustily strains
To pull down that *Pile Antichristian*,
Which shall tumble, and beat out the brains
Of each Aristocratic Philistine.

* His Watchmen are blind :—they are all ignorant,—sleeping, lying down, loving to slumber. *Isaiah* lxvi. 10. A prophetic passage which *charitable* Dissenters aver to be typical of the Orthodox Tranquillity of our Right Reverend Bench.

† Sampson took hold of the two middle pillars upon which the House stood—And he bowed himself with all his might, and the House fell upon the LORDS, &c. *Judges* xvi. 29, 30.

For instruction repair to PAINE's School,
And observe what a picture he 'll draw,
Of a Brother of Mahomet's Mule,
Call'd, "THE CHURCH AS ESTABLISH'D BY LAW*;"
By the Hierarchy 'got on the State
That with fishes and loaves loads his crupper,
While Sectaries Squint at the bait,
And get nothing but *kicks* for their supper.

Nor believe the assertion that Those
Who would level the Altar and Throne,
Who all faith and allegiance oppose,
No Religion can have of their own;
For David describ'd long ago
Some Lambs of this very same Fold,
Whose Religion was RAPINE I trow,
Since "their Idols were *Silver and Gold*†."

* By engendering the Church with the State, a sort of Mule Animal, capable only of destroying and not breeding up, is produced, called *The Church established by Law*. It is a stranger, even from its birth, to any parent mother on which it is begotten, and whom in time it *kicks* out and destroys.

Paine's Rights of Man, p. 81.

† Psalm cxxxv. ver. 15.

Some say that with coin to supply us,
The spoils of the Church we engross,
And as for our Churchmen so pious,
Neither Pile we have left them nor Cross*;
But 'tis false.—† The True Church we restore
By our *confiscatorial* process;
And her sons, like the Christians of Yore,
We make them All *take up their Crosses.*

* Whackum had neither Cross nor Pile,
His plunder was not worth the while. *Hudibras.*

Your Assembly tell the People that they have brought the CHURCH to its PRIMITIVE CONDITION. In *one respect* their declaration is undoubtedly true; for they have brought it to A STATE OF POVERTY AND PERSECUTION. *Let. from Mr. Burke to Nat. Ass.* 1791, *p.* 17.

† To obviate the inconvenience resulting from the tedious forms of the Old Government, the *regenerated* Rulers of France, superior to all the narrow prejudices of humanity, have adopted a *Summary Process* which at once evinces their paternal tenderness towards the subjects of their government, and, *by a judicious disposal of their persons*, effectually prevents all remonstrance against the equity of Democratical Legislation.

Take the following instance from FENNEL, page 457.

"On the 19th of August, the Assembly, being informed that the Administrators of the Department Du Var, sitting at Toulon, (*unauthorized by any existing law*) had transported their refractory priests, very warmly applauded the conduct of that department, and, upon a proposition of M. Cambon, *instantly decreed* that ALL ECCLESIASTICS, who have never taken the Oath, or who, having taken it, have afterwards retracted, SHALL BE TRANSPORTED."

The operation of the French Edicts resembles the operation of an Infallible Nostrum, whose learned Vender assured his patients: "After swallowing One Box of my incomparable Pills, Nobody never "needs take No more of Nothing."

What! shall Prelates or Nobles forsooth
In fine cloaths shew their insolent riches,
And basely oppose Naked Truth
By PHILOSOPHERS taught WITHOUT BREECHES*!
No—Let us of Raiment bereave
All Aristocratical Sots,
For our ancestors Adam and Eve
Were, at first, like ourselves, SANS CULOTTES.

* Modern Legislators of France tell the people, to comfort them in the rags with which *They* have clothed them, that they are a NATION OF PHILOSOPHERS. BURKE's *Reflect. 5th Ed. p.* 199.

Whatever veneration may be due to the Paraphernalia of the Antidiluvians, i. e. Antidiluvian *Breeches*, (for this genuine acceptation of the word is sanctioned by our renowned Lexicographer's elucidation: "PARAPHERNALIA—*Goods in the* WIFE'S DISPOSAL") Impartiality must acknowledge MODERN BREECHES to be no other than the vitious Incumbrances of Aristocratical refinement, and the adoption of them altogether as preposterous as the *unnatural* affectation, so justly reprobated by a Noble Author, Lord Monboddo, of *Walking on Two Legs instead of Four.*

Since the circumstances of French Philosophers have obliged them to discard these VESTMENTS OF SUPERERROGATION together with all antiquated prejudices, what they have lost in florentine and fustian they have gained in Soldiership and Sagacity: for the most inveterate Antigallican will not venture to maintain, in their present circumstances at least, that "the Heart of a Frenchman lies *in his Breeches*," a position *fundamentally* false and paradoxical.—And in admitting that the causes of their *posterior Denudation* have equally contributed to the DEVELOPEMENT OF THEIR GENIUS we are warranted by sound Classical Authority:

——— INGENIUM res
Adversæ NUDARE solent. *Hor. Sat.*

But, no longer in Innocence dress'd *,
When they courted the Fig-leaf's protection
And green breeches put on, 'tis confess'd
They were fall'n from their pristine perfection:
Then survey Us so daunt-ess and bare,
Nor dispute the perfection We claim
Who rival The Primitive Pair,
UNINCUMBERED WITH BREECHES OR SHAME †.

Dr. Johnson has ungenerously endeavoured to *veil the naked Graces of French Philosophy* by a most opprobrious illustration of the word GALLIGASKINS: "Caligæ Gallo Vasconum," i. e. Breeches of the Antient Gascons. But this unheard of imputation must be ascribed to that philological perverseness which gives "Trousers" to the *Erse* instead of the *congenial monosyllable* to which they naturally belong (see Dictionary) Seneca has attempted to prove Breeches no impediments to prowess and manhood by using the word "Caliga" to express the condition of a common Soldier; "Marius â Caligâ ad Consulatum perductus est." But even these powerful authorities must yield to M. L'Abbé Spallanzani, who has demonstrated that Frogs, by which he means FRENCHMEN, (substituting, by learned licence, *the Food* for the *Feeders*, as Milton and Euripedes are said, by a *Rt. Rev.* Critic, to substitute Effects for Causes, and Tears for Cinders. *See Note with signature* (L) *on the Words* "MELODIOUS "TEAR," *in Lycidas.* WARTON's *Second Edit. of Milton's Poems.* This *accurate and humane* Experimentalist, I repeat, has satisfactorily demonstrated that Frogs—that is to say, FROG-EATING FRENCHMEN, when breech'd, tho' with but so slight a texture as waxed taffety, are thereby utterly disqualified for all vigorous exertion, and rendered totally incompetent to the grand purposes of life.

See SPALLANZANI's *second Dissertation on the* GENERATION OF THE GREEN FROG. *Diss.* v. ii. p. 12.

If our Counsel with scorn is repaid ‡
We shall bring an old house o'er your ears
At our bidding, to swallow your Trade
All Europe shall send privateers:
Tippoo-Sultan Your Factors shall dread,
When back'd by French blades he shall fix a
Huge price on each Englishman's head
In Bengal, in Bahàr, and Orixa.

Galligaskins—properly, Gaskins.—*See Shakespeare's Twelfth Night, Act* 1. *Sc.* iv.

" I am resolved on two points."—
" That if one break the other will hold,
" Or if both break your GASKINS fall."

Leaving Dr. Johnson to fetch his small coals from Gascony or from Rumford if he chuses it, we shall pronounce Gaskin to be derived from the Saxon GASKINNAN *erubescere* (that warlike people blushing to be seen with breeches as much as their descendants would blush to be seen without them) and not from the *dorsal blushing* of the PICTS, who painted their posteriors with Red Oker

* This Robe of Innocence was not precisely of the same description as *That* of which a certain Dutchess boasted in her well-known correspondence with S. Foote, who was malicious enough to insinuate that her Grace's Robe of Innocence might possibly be *a little the worse for wear*.

† And they were both naked, the man and his wife, and were *not ashamed*. GEN. ii. 25.

The References to the above Notes are given in the preceding page.

‡ " If we consider," says that Mirrour of marine Oratory M. KERSAINT to the Convention, (*Seance Janv.* 1, 1793) If we consider the vast field this daring resolution opens on which to display

Our ordinance launch'd on the Tagus *
Shall ring a Republican peal,
We'll make Lisbon one grand Sarcophágus
And plunder the mines of Brazil.
We'll *nip* the Dutch Navy in Zealand †,
On their *demi-despotic* ‡ Stadhólder
Set the PATRIOTS, his guilders to steal, and
The Head that looks over his shoulder.

the courage and activity of our Seamen, if you fix your thoughts upon that multitude of vessels richly freighted which will be the prey of your privateers, if in a Naval War, you call together those numerous and desperate Adventurers which are to be found in all nations of Europe, if *you adopt them*, and *associate them in your enterprizes*, &c."

"We must attack Lisbon and the Brasils, and dispatch an *Auxiliary Army to Tippoo Sultan*."

* "Portugal is absolutely incapable of defence: the Fleet, with which we shall penetrate the Tagus, after having exhausted the country by contributions, after having destroyed the arsenals, must terminate its successes by first taking and then liberating Brazil."

† "If you push on the war in Zealand with vigour you will *nip in the bud* the Naval Force of the Stadholder, and the patriotic party which, so long since, called you to its assistance, will, with your support, easily prevent it from expanding into maturity."

KERSAINT.

‡ Ce *Demi despote* qui vous tyrannise, &c. *Le Gen. Dumouriez aux Bataves.*

Batavia We next will attack*,
And to Ceylon establish our claim:
Fed on Spices wash'd down with Arrack,
How fiercely French courage will flame!
Our Dráwcansirs none shall escape,
Fleets and armies we 'll fit out by dozens,
Expel the Mynheers from the Cape,
And fratérnize *our* HOTTENTOT *Cousins* †.

* "An Expedition directed against the English East Indies, shall at the same time threaten the Establishments of Holland, the important Colony of the Cape of Good Hope, Batavia, Ceylon, &c. &c. There you will meet only with men *enervated by Luxury*, *soft beings* that will tremble before the Soldier of Liberty." KERSAINT.

Our great Orator is here a little mistaken in his conjecture, it being well known that the *Native Troops of India*, under the command of British Officers, have frequently encountered the bayonets of the French Grenadiers with uncommon firmness and intrepidity.

† The French may reasonably claim affinity in Blood to a people with whom some of their most ingenious writers have taken considerable pains to establish the closest affinity in Principle. M. Vaillant, in his account of the Hottentots, rejects it as a most cruel indignity offered to this *brave* people, to suppose them *capable of having any Religion*.

"Would You desire BETTER FELLOWSHIP, Master Matthew?"
Beaumont & Fletcher.

All Africa thence we 'll affright
Scare lions with "Morbleus! and By-Gars!"
And to France *by Decrees re-unite*
The Department of MONKEYS AND TIGERS *:
GREGOIRE † we 'll make Pope of the Blacks,
And teach BRUCE, without garlic or onion,
By Raw Cutlets ‡ from murder'd men's backs,
To enrich his *Repasts Abyssinian.*

* "Ah! THE MONSTERS!!" exclaimed Candide: "What! are a people, eternally caroling and singing, the perpetrators of SUCH HORRORS!—Can I fly with too much precipitation a country where Apes inculcate ferocity to Tigers! *(où des* SINGES *agacent des* TIGRES.)' *Voltaire's Candide.*

† M. L' ABBE GREGOIRE, principal of the Society "Les Amis des Noirs," a most formidable *adversary of the prejudices* of his Order. See Characters at the End of Additional Notes.

‡ A Cannibal people, devouring the dead bodies of their victims! —A Brother, while dying, drenched with the blood of his slaughtered Brother!—*Observat. du Chev. Bruce, p.* 109 Debrett, 1791.

For a particular detail of some of the horrid circumstances of French Cannibalism here alluded to, as well as of Mr. Bruce's *bloody Abyssinian Banquet*, see No. IV. Additional Notes.

Nos miranda quidem, sed nuper, Consule Junio,
Gesta super calidæ referemus mænia Copti;
Nos vulgi scelus, et cunctis grave cothurnis.
Nam scelus, a Pyrrhâ quanquam omnia syrmata volvas,
Nullus apud tragicos populus facit. Accipe NOSTRO
DIRA QUOD EXEMPLUM FERITAS PRODUXERIT ÆVO.
Aspicimus populos quorum non sufficit iræ
Occidisse aliquem, sed PECTORA, BRACHIA, VULTUM
CREDIDERINT GENUS ESSE CIBI. *Juv. Sat.* 15.

In the Silks which Italians export
Shall our *shirtless* Philosophers shine;
While for Rome, that idolatrous Court
Our *new Priests* have a tickler in brine:
We 'll shew the poor fools, who confide in
Infallible brains that are addle,
Evangelic Democracy 'striding
Superstition's old Catholic Saddle †.

" The Republicks of Italy offer you maritime prizes, of which the lofs will fall on English Commerce, &c. KERSAINT.

" Pontiff of the Roman Church, prince, *as yet*, of a state on the point of renouncing your control. You can no longer preserve both your State and Church but by the disinterested profession of thofe Evangelical Principles that breathe the purest Democracy." *Le Cons. Exéc. Provis.—au Prince Evêque du Rome*, 1792.

This *friendly* Address to the Pope, exhorting his Holiness to *preserve* his temporal and spiritual dominion by renouncing *his authority*, if it had not borne the Signatures of the Executive Council of *France*, might from its peculiar *consistency*, have been mistaken for the advice of *Hibernian Counsellors*. Should his Holiness be disposed to follow it, we may apply to him the well known Epigram of Martial.

Hostem cum fugeret se Fannius ipse peremit,
Quis furor, O Fanni! ne moriare *Mori!*
How mad was Fannius, from the foe when flying,
To think of disappointing Death by *dying!*

† This identical Saddle was heretofore in the occupation of an Aristocratical Dowager of the firft rank and fashion, who maintained little more reserve in her Morals, and somewhat less in her *Mode of Riding*, than our Equestrian Heroines of the present day.

Doth not the Whore of Babylon ride
Upon her horned beast *astride?* BUTLER.

Should Spain to the Bourbons prove true
From the Dons their mustachios we 'll crop,
Spoil Mexico, pillage Peru*,
And spend all the Gold in their Shop,
All around us, east, west, north and south,
Insurrection and Anarchy foster†,
SAIL TO HELL with the Winds in our mouth,
Nor care three-pence for Libs, Notus, Auster.

* "The Spaniard bears in the recesses of his soul, that character of energy which renders him worthy to be free. In Europe he would weakly defend the cause of the Bourbons, in America he calls to You, and You ought to march to Mexico while you menace the English." KERSAINT.

† "Let us wage war with all Europe. Your Armies at the moment in which they are reduced to the most *deplorable situation* have atchieved Prodigies of Valour. Every one of our private Soldiers believes himself a match for two hundred Slaves. If you should command them to march to VIENNA—they would march to *Vienna or to Death.*" DANTON. *Moniteur, Jan.* 25, 1793.

This is a very sublime Stroke of Oratory, but for the honour of Old England, we must acknowledge that it appears to be borrowed from a strenuous Antigallican English Poet:

"All sciences a FASTING MONSIEUR knows,
And bid him go to *Hell*—to Hell he goes." JOHNSON.

We may fairly conclude that the Courage and Capacity of French Republicans will speedily attain their *Ne plus ultrà* of perfection; their growth and expansion having been found to keep pace, in an *inverse ratio of progression*, with the tenuity of their diet. Their Health also must be wonderfully improved. *Sublatâ morbi Causâ tollitur Effectus:* LIBERTY and FAMINE having shook hands in France, they must be entirely *free* from the grand cause of disease, INDIGESTION.

"Our FOOD *has disappeared* in proportion as our LIBERTY *has extended.*" ST. JUST. *Moniteur, Dec.* 1, 1792.

That the good of Mankind we 've in view
Our *extreme moderation* denotes:
Then French Tenets embrace, or, Morbleu!
We 'll invade you and cut all your throats*.
In the teeth of the Tower of London
Hurl the HEAD of YOUR KING† in defiance,
His Beef-eaters knock ev'ry one down,
And *enfranchise* Hyænas and Lions‡.

* We will make a descent on England.—We will lodge there fifty thousand Caps of Liberty.—We will plant there THE SACRED TREE. The tyranny of their government shall soon be destroyed.

Letter of the Minister of the Marine—Moniteur, Jan. 20, 1793.

Our fishing vessels are always ready to transport thither one hundred thousand French, for by This Expedition we must terminate the quarrel: and *it is upon the Ruins of the Tower of London* that you must sign with the English people, *undeceived*, the Treaty which shall regulate the destiny of Nations, and shall found the Liberty of the World. KERSAINT.

The Reader is desired to notice an Observation on these quotations from M. Kersaint's Speech. See No. V. Additional Notes.

† They threaten you with Kings! You have thrown them your Gauntlett: THAT GAUNTLETT IS THE HEAD OF A KING: it is the signal of their approaching death. DANTON.

Seance du 31 *Janv. Moniteur, Feb.* 1.

‡ These *Oppressed Animals* have an indisputable claim to the *Fraternity* of the Parisian Philosophers, a claim admitted not long since by the Exhibitor of a Tiger which he had always been used to denominate *Le grand Tigre* ROYAL, but soon after the Revolution, when the term Royal fell into disrepute, by *one of the most happy applications of the word that was substituted for Royal*, he invited all the passengers on the Pont Neuf to see

Le grand TIGRE NATIONAL.

To perfection as yet never reach'd
The World 's in a state of progression,
Heretofore, *like our Patriots* UN-BREECH'D,
Soon 'twill swagger at Years of Discretion*;
While the Nations, *enlighten'd*, agree
To propagate RAPINE AND SLAUGHTER,
BLEST SCYONS OF LIBERTY'S TREE,
WHICH WE PLANT, AND THE DEVIL WILL WATER.

* The Human Race has commenced in a state of Infancy.—It commences This Day its state of Manhood. CARRA—*Monit Jan* 4.
NEW BREECH'D with Manhood. *Paine's Rights of Man.*

ADDITIONAL NOTES.

No. I.

M. MARAT.

On his arrival in England the active disposition of M. Marât would not suffer his useful talents to lose their energy for want of exercise. He however modestly endeavoured to suppress the publick testimony which his friends on the other side of the Water had given to his INGENUITY, and although he had *figured* as a Man of *Note* in Paris, he condescended to open a shop of Tambour-embroider'd waistcoats at Oxford, under the assumed appellation of "Le Maitre de Marât," and displayed the attractions of an handsome Wife to engage the notice of Academical Customers, to whom he offered his services at the same time as a teacher of the French Language. His house was contiguous to the Ashmolean Musæum, in visiting which, as a professed votary of Virtù, he became desperately enamoured of a Cabinet of Gold Medals; and foreseeing the approaching scarcity of Specie in his own country, he endeavoured in the true spirit of Gallic patriotism, to supply the deficiency by breaking into the Musæum, and undertaking the clandestine conveyance of these Valuable Coins to France; but before he could complete his purpose he was ungenerously apprehended and brought to trial; when this *fast Friend and Advocate of Democratic Equality* found it convenient to shelter himself under the *Old Feudal distinction* by which the breaking into a Repository of this description, is not strictly deemed an Act of Burglary,

Burglary, and escaped the halter. Constrained, however, to relinquish his Ashmolëan Spoils, he accepted a temporary accommodation among his brother patriots, *exerting themselves for the good of their Country* on board our Hulks at Woolwich, and, after having signalized himself with equal Eclat in the Northern parts of Great Britain, he returned to France, where, having been no less than NINE TIMES *decreté de prise de corps*, his *integrity*, *honour*, and *moderation*, &c. have deservedly enrolled him among the Legislators of the French Republick.

The following circumstantial detail, which carries with it internal marks of truth, and corroborates the above Oxford intelligence respecting M. M. I shall insert verbatim from the *Star* of Monday, *March* the 4th, 1793.

GLASGOW.

"From an investigation lately taken at Edinburgh, it is said that MARAT, the celebrated Orator of the French National Convention, the humane, the mild, the gentle MARAT, is the same person who a few years ago taught Tambouring in this city, under the name of JOHN WHITE. His conduct while he was here, was equally unprincipled, if not as atrocious, as it has been since his elevation to the Legislatorship. After contracting debts to a very considerable amount he absconded, but was apprehended at Newcastle, and brought back to this city, where he was imprisoned. He soon after executed a summons of *cessio bonorum* against his Creditors, in the prosecution of which it was found that he had once taught in the Academy at Warrington, in which DR. PRIESTLEY was Tutor; that he left Warrington for OXFORD, where, after some time, *he found means to rob the Musæum of a number of Gold Coins and Medallions*; that he was traced to Ireland, apprehended at an Assembly there in the character of a German Count, brought back to this country, tried, convicted,

victed, and sentenced to some years hard labour on the Thames. He was refused a *Cessio*, and his creditors, tired of detaining him in gaol, after a confinement of several months, set him at liberty. He then took up his residence in this neighbourhood, where he continued about nine months, and took his final leave of this country about the beginning of the year 1787.

"He was very ill-looked; of a diminutive size; a man of uncommon vivacity, of a very turbulent disposition, and possessed of a very uncommon share of legal knowledge. It is said that, while here, he used to call his children MARAT, which he said was his family name."

No. II.

M. MERLIN.

THE portion of which he had despoiled his intended Bride M. Merlin speedily dissipated by gambling at Spa. To repair his losses he broke open the strong box of Madame la Baronne Vanderberg, who lodged in a chamber adjoining to his apartment—borrowed a horse which he *sold* at Nancy, and afterwards, in a state of extreme distress, was *(for the second time)* received with kindness, and his enormities freely forgiven by an affectionate Father, whom, in return for his liberality and indulgence, this Bright Exemplar of Filial Gratitude *denounced* to the Convention as a Feuillant, and *moved for his accusation in Nov.* 1791. *Flower of Jacob, p.* 71.

In proof of the general candour and impartiality which actuated the self-constituted Judges of their unhappy Monarch, let us not forget the humane sentiment expressed in the Sitting of December 3, by this amiable character,

racter, M. Merlin, who avowed to the Convention "his regret that he had not poniarded his Sovereign, when He threw himself on the 10th of August upon the protection of the National Assembly." See *Le Moniteur*, No. 339.

No. III.

M. CARRA.

"WHAT then does the Revolution denote? It denotes that the *Regeneration of our Politics* has preceded, as it ought, *the Regeneration of our Morality*: for it would be absurd to rest our claim to the distinguishing character of a NATION OF PHILOSOPHERS on the mere subversion of that general despotism which surrounds us: The grand epoch of the *New Birth of Liberty* can only commence from the moment when the very sources of abuse shall vanish before the eternal Rights of Man. Let us labour to annihilate them among our neighbours. CARRA—*Moniteur. Jan.* 4. 1793.

M. Carra's private practice, like that of some other philosophical moralists, appears to have been somewhat at variance with his publick principles. The Regeneration of *his Politics* having taken place *subsequent* to that of *his Morals*. Of Regenerate Morality he gave an early exemplification by breaking open and pillaging the house of a Milliner in his sixteenth year, the Proces verbal of which transaction was detailed in a French paper "La Feuille du jour" of Feb. 1792, and authenticated by *his own acknowledgement* before stated in page 14: but had *his Policy* been regenerate *at that period*, it would most probably have prevented his apprehension and CONDEMNATION TO THE GALLOWS, the mitigation

of this sentence having been effected solely by the interest of some respectable friends of his Uncle.

During his subsequent exile from France he taught languages at Vienna, where he gave a farther exemplification of regenerate *Morality*, as well as of regenerate *Liberty*, by making *free* with a gold watch the property of the young Countess of Hardeck his pupil. But his *policy* either was yet in embrio, or little better than a *Regenerate Abortion*; and a second detection and degradation obliged OUR FELONIOUS PHILOSOPHER to take French leave of Vienna.

See Fennel's Review, &c.

It is a singular hardship that the FAIR SEX should have been such sufferers (as appears from the two instances above cited) by the *Regeneration of Morality and New Birth of Philosophical Liberty*, &c. and we fear lest it should render them averse from Novel Generation of every kind, and strengthen their honest prejudices in favour of the old Domestic Practice of their grandfathers and grandmothers.

The following Jeu d' Esprit, which I recollect having met with in some periodical publication, may shew that *female prejudices of this description* are not extinct.

On a late invented Dance on the Stage, called
" A NEW WAY OF WOOING."

A Dance they perform at the Play-house, cries Sue,
'Tis " A NEW WAY of WOOING," I'm told;
A plague on 't, quoth Nell—Let who will take *the New*,
I like None so Well as THE OLD.

No. IV.

ACTS OF FRENCH CANNIBALISM.

The following Relation is literally translated from "M. MONTJOYE's accurate and authentic Account of the French Revolution, *(a Paris*, 1792, page 95)." It forms the Sequel to his circumstantial detail of the unexampled persecution and most *savage Butchery* of the brave M. BERTHIER, Intendant of Paris, which exceeded, *if possible*, in cruelty and horror, the studiously protracted Murder of his relation the aged FOULON: a faithful and minute account of both is given in the same Work.

"The wretch who had seized the heart of M. Berthier was deserted at the foot of the stair-case of the Hotel de Ville by his accomplices, who ran to cut in pieces the remainder of the body. As for his part, satisfied with the portion of which he had possessed himself, he was eager to have a relish of it. —YES; TO HAVE A RELISH OF IT*! He rushed into the Coffee-house that is opposite to the Arcade of St. John, by the street of the Tannery. There were then in the Coffee-house to the number of thirty persons, most of whom attested this to me, and they engaged to deposit, wherever I should desire, a written attestation of the fact with the signatures of thirty witnesses.

"The apparition of this Monster—his garments spotted over with blood—what he carried in his hands—inspired sensations which no one but those who felt them can express. They durst not fly. The place de Grêve was filled with a throng through which it was impossible to penetrate, and

* Oui de la SAVOURER! (goûter avec attention et avec plaisir.—BOYER).

they

they feared, in attempting it, lest they also should fall by the hands of these Men-eaters.

"The Wretch passing behind a table seated himself, and called for a glass of brandy.—It was brought him: "Now bring me," says he, "a glass of lemonade."—They gave it him. He then poured the contents of the small glass into the large one, looked at the mixture, and said, "this is not sufficient: Another glass of brandy!" When they brought it he added it to the former; he then took the Heart in both his hands, held it over his glass, twisted his fingers together, closed them, and squeezed out the blood in drops, which mingled with the liquor. When he had expressed from this mass of flesh all the blood that it contained, he took the glass, swallowed *with pleasure* this infernal beverage, struck the glass with a noise on the table, and viewed the Bystanders with fixed eyes, a wrinkled brow, and hair erect. He opened his mouth to shew them the blood with which it was filled, and which flowed in dark currents from either side of it.

"The Cannibal having finished his horrid repast, paid, left the room, and went to rejoin the other ANTHROPOPHAGI, who were *quarrelling for their shares of human flesh*"

More than one Journalist, and particularly the Calumniator PRUDHOMME, have stated that this Wretch, who regaled on the Heart of M. Berthier, was the son of a man whom M. Berthier had killed. This is a falsehood as black as the crime for which it is intended to apologize. Berthier could not reproach himself with the death of a single individual.

Another Monster, who had carried off in triumph a piece of the flesh of Berthier, went into the Coffee-house of the street of St. Honoré, near that of Richelieu, ordered a glass of lemonade, steeped in it this morsel of bleeding flesh—drank

it—and, applauding himself afterwards for his brutal ferocity, asserted that he had never tasted a more delicious beverage.

Was I to make an actual enumeration of those who instigated this Assassination, of those who rejoiced in it, of those who acted as accomplices in it, and lastly of those who have suffered it to be perpetrated with impunity, I should not exaggerate in asserting that One hundred thousand Individuals, Men and Women, were accessary to this crime.

The persons of *superior condition* who have been seen to excite and encourage Assassins form a Catalogue which proves that, in this Age, wherein we so loudly boast of the New Lights which we have acquired *(des lumiéres acquises)* Ferocity is a quality by no means confined to the Vulgar.

" The HISTORICAL SKETCH of the French Revolution" (published by Debrett) records a similar act of Atrocity.— " At Caen," says the Author, p. 204, " M. de Belzunce, an Officer, was murdered with all the cruel circumstances of Cannibalism which Paris " had taught the Provinces." The fact has since been solemnly attested by a French Gentleman now in England, who *was present* at this scene of horror, and actually saw these Monsters devour part of the flesh of this unfortunate Officer.

This instance of French Cannibalism is also referred to by the CHEVALIER BINTINAYE, in a Note on the page of his Observations before quoted.

The following account is given by a gentleman of unimpeached veracity, a relation of General Dillon, who has been recently at Lisle, and was at considerable pains to investigate and ascertain every circumstance relative to and connected with his horrid assassination.

" On the morning of the day in which That atrocious and inhuman Murder took place, a lady who lived with the General was delivered of a child: Even *in this state* a removal was judged absolutely necessary, as affording the only probability of preventing

venting the savage treatment which it was too justly apprehended that she might undergo. This precaution was fruitless; the unfortunate lady was discovered and immediately shut up in a cellar. After she had endured the misery of this terrible confinement for six and thirty hours, without any kind of sustenance whatever, *an Heart* was presented to her, on which she was told that she must either satisfy her hunger or starve.——

——IT WAS THE HEART OF GENERAL DILLON!!!"

The Narrator of the above Fact confirms FENNEL's assertion, that a Woman was seen to devour the heart of the Princess de Lamballe.

FARTHER REFINEMENT OF FRENCH CRUELTY.

One of the wretched Victims who suffered at the Conciergerie, a woman, was executed by nailing her feet to the ground, cutting off her breasts, and introducing fire into her body.

A Colonel, whose name was the Count of St. Mart, one of the sufferers at the Abbaye, was first transfixed through the body with a pike, and then constrained to crawl to and fro, on his knees in this dreadful situation for the amusement of his butchers, whose delight it was to behold his contortions and to hear his groans.—The whole number of those who were murdered by the Jacobins with the mockery of Justice on the 2d, 3d, and 4th of September 1792, in the eight different places of confinement at Paris, was One Thousand and eighty-eight.

The instances that have lately occurred in France of people eating the flesh and drinking the blood of their fellow-creatures for the sole purpose for which the savages do the

same, namely, to gratify their revenge over a prostrate enemy, are innumerable.

An English Gentleman who lately resided at Rouen, and who is allied to some of our best families, hearing that his friend whom he had entertained but eight days before at his house, was in trouble, set off to render him service. Arrived at his journey's end, he beheld the corpse of his friend broiling on the embers of his Castle which had been consumed, and the furies that surrounded it tasting his flesh.

Mons. B—— having been deputed by the Section du Contrat Social of Paris, to rescue two persons of the said Section who were confined at the Abbaye for some ordinary offence, and having succeeded (after wading ankle deep in human gore to the bloody tribunal) in convincing the President and the other Judges in this jail delivery, that his clients were neither guilty of the crime of Priesthood nor of Aristocracy, an elegant young man darted from the multitude of victims, and throwing himself at his feet, exclaimed "O, Sir, save my life also!" In an instant he was cut down by the ruffians, and one of them exclaiming to Mons. B—— "You shall now see the heart of an Aristocrat," soon tore it from his heaving breast—then squeezing the warm blood into a goblet which he borrowed from a companion, he first drank of it himself, and then presented the infernal beverage to Mons. B——, who was constrained, through fear, to move it to his lips and to pretend to taste of it.

A Priest, who was flying out of France into Switzerland, after the Massacre of the Second of September 1792, having fallen into the hands of some National Guards in the neighbourhood of Lyons, they first cut off his ears, and then by torments endeavoured to make him eat them.

On the day the populace of Paris were led to seize upon their King, it is a fact that the bread every where disappeared

out

out of the Bakers shops, having been bought up in order to render the people desperate through hunger. It was afterwards found in the nets of the River Seine.

The foregoing Relations are taken from the Notes in pages 29, 30, 31, 32 of The Funeral Oration on Louis XVI. pronounced at St. Peter's Chapel in Winchester, April 12, 1793, by the

Rev. JOHN MILNER, F. S. A.
Chaplain to the English Catholicks in that City.

The horrors of the 10th of August 1792 are also said to have been aggravated by acts of Cannibalism. In the St. James's Chronicle a very particular account was given of some facts of this kind, which the Author declared to have been within his own positive knowledge.

Many other assassinations, in different parts of France, are said to have been accompanied with similar circumstances of savage atrocity; and direct evidence can be adduced of some particulars, equally or perhaps still more shocking, which decency will not suffer to be mentioned.

To the foregoing Details I shall subjoin Mr. BRUCE's Narrative of Abyssinians banquetting upon a living Ox; termed by that Writer "*Part of the History of a* BARBAROUS PEOPLE". *As such* I conceive it may be admitted by way of *Under-plot*, or *humble Accompaniment*, of the Relations which precede it; and will serve to shew what infinite improvement African Barbarity might derive from the practice of the PHILOSOPHICAL SAVAGES of France, who have so generously undertaken to "REGULATE THE DESTINY OF NATIONS, AND EMANCIPATE THE WORLD from all moral and religious Prejudices as well as Despotism.

"A long table is set in the middle of a large room and benches beside it for a number of guests who are invited. Tables and benches the Portuguese introduced amongst them, but bull hides spread upon the ground served them before, as they do in the camp and country now. A Cow or Bull, one or more, as the company is numerous, is brought close to the door and his feet strongly tied. The skin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only so deep as to arrive at the fat, of which it totally consists, and by the separation of a few small blood-vessels, six or seven drops of blood only fall upon the ground. They have no stone, bench, or altar, upon which these cruel assassins lay the animal's head in this operation. I should beg his pardon indeed for calling him an Assassin, as he is not so merciful as to aim at the life, but, on the contrary, to keep the beast alive till he be totally eat up. Having satisfied the Mosaical Law, according to his conception, by pouring these six or seven drops upon the ground, two or more of them fall to work. On the back of the beast, and on each side of the spine, they cut skin deep; then, putting their fingers between the flesh and the skin, they begin to strip the hide of the animal, half way down his ribs, and so on to the buttock, cutting the skin wherever it hinders them commodiously to strip the poor animal bare. All the flesh on the buttocks is then cut off, and in solid, square pieces, without bone, or much effusion of blood; and the prodigious noise the animal makes, is a signal for the company to sit down to table.

There are then laid before every guest, instead of plates, round cakes, if I may so call them, about twice as big as a pan-cake, and something thicker and tougher. It is unleavened bread, of a sourish taste, far from being disagreeable, and very easily digested, made of a grain called Teff.—

It

It is of different colours, from black to the colour of the whitest wheat bread.—Three or four of these cakes are generally put uppermost, for the food of the person opposite to whose seat they are placed. Beneath these are four or five of ordinary bread, and of a blackish kind; these serve the master to wipe his fingers upon, and afterwards the servant for bread to his dinner.

Two or three servants then come, each with a square piece of beef in their bare hands, laying it upon the cakes of Teff, placed like dishes down the table, without cloth or any thing beneath them. By this time the guests have knives in their hands, and the men have the large crooked ones, which they put to all kinds of uses during the time of war. The women have small clasped knives, such as the worst of the kind made at Birmingham, sold for a penny each.

The company are so ranged that one man sits between two women; the man with his long knife cuts a thin piece, which would be thought a good beef-steak in England, while you see the motion of the fibres yet perfectly distinct and alive in the flesh. No man in Abyssinia, *of any fashion whatever*, feeds himself, or touches his own meat. The women take the steak and cut it lengthways like strings, about the thickness of your little finger, then crossways into square pieces, something smaller than dice. This they lay upon a piece of the Teff-bread, strongly powdered with black pepper, or Cayenne pepper, and fossile salt; they then wrap it up in the Teff-bread like a cartridge.

In the mean time, the man, having put up his knife, with each hand resting upon his neighbour's knee, his body stooping, his head low and forward, and mouth open very like an idiot, turns to the one whose cartridge is first ready, who stuffs the whole into his mouth, which is so full that he is in constant danger of being choked. *This is a mark of grandeur.*

The

The greater the man would seem to be, the larger piece he takes in his mouth; and the more noise he makes in chewing it, the more polite he is thought to be. They have indeed a proverb that says, "Beggars and Thieves only eat small pieces, or without making a noise." Having dispatched this morsel, which he does very expeditiously, his next female neighbour holds forth another cartridge, which goes the same way, and so on, till he is satisfied. He never drinks till he has finished his eating, and before he begins, in gratitude to the fair ones that fed him, he makes up two small rolls of the same kind and form; each of his neighbours opens her mouth at the same time, while with each hand he puts their portion into their mouth. He then falls to drinking out of a large handsome horn; the ladies eat till they are satisfied, and then all drink together. "Vive la Joye et la Jeunesse!" A great deal of mirth and joke goes ground, very seldom with any mixture of acrimony or ill humour.

All this time the unfortunate victim at the door is bleeding indeed, but bleeding little. As long as they can cut off the flesh from his bones they do not meddle with the thighs, or the parts where the great arteries are; at last they fall upon the thighs likewise, and, soon after, the animal, bleeding to death, becomes so tough, that the Cannibals who have the rest of it to eat, find very hard work to separate the flesh from the bones, with their teeth, like dogs."

BRUCE'S TRAVELS, *vol. iii. page* 301, &c.

No. V.

No. V.

KERSAINT's SPEECH.

THE Notes signed "KERSAINT" are extracted from the TRANSLATION of that Officer's memorable Speech lately published by RIDGWAY: but it has been found necessary to correct them by a faithful collation with the Original Speech, as given in the Moniteur or Gazzette Nationale. In the last of these Extracts, where the Orator talks of the Treaty to be signed with this Country, the PUBLISHER has *prudently* forborn to give any intimation of the place whereon it is to be signed; "*Sur les* RUINES *de la* TOUR DE LONDRES;" as well as to notice the significant epithet "*détrompé*," (the English of both which expressions are distinguished by Italicks in the Extract alluded to) for fear, it is presumed, of wounding the *patriotic sensibility* of his ANGLO-JACOBIN READERS.

No. VI.

HOTTENTOTS, APES, AND ATHEISTS.

THE Work of M. Vaillant referred to in the Notes of page 27, has been reviewed by the learned M. de la Métherie and the other ingenious conductors of the "Journal Physique." Of Their VERY CURIOUS COMMENT, upon M. Vaillant's interesting information, together with the text, I shall subjoin a faithful translation, as it affords additional proof of the general prevalence of ATHEISTICAL FANATICISM, which although Mr. SHERIDAN thinks it "a *delicate subject*," has been openly

openly avowed and triumphantly vaunted at various times, and on various occasions by many persons of Republican Eminence besides Mr. JACOB DUPONT in his celebrated speech before quoted in page 13.

" The Author (M. Vaillant) has refuted all that Kolbe has advanced respecting their Religion, &c."

" I have not perceived among this people (the Gonaquois " Hottentots) any trace of Religion, any thing which ap- " proaches even towards the idea of a Being who shall pu- " nish and reward. I have lived a considerable time with " them,—I have been domesticated with them in the bosom " of their peaceable deserts—I have in the company of these " brave people made excursions into very remote regions. " In no part of them have I met with any thing which has " a resemblance to Religion." VAILIANT.

Here we have a grand problem, in the history of the human race, resolved. It has long been pretended that no human society could subsist without religion; that they who would endeavour to obliterate every religious idea were no other than the most perverse of men.—The Gonaquois have no idea of religion, and yet they are the gentlest people upon the earth, and most rigidly observe all the laws of humanity; they are well-disposed, humane, hospitable, generous; their lips enlivened with smiles and gaiety are expressive of the constant happiness which they enjoy. Such is Man as he comes from the hands of Nature—he seeks only to supply his wants. These charming climates of the Torrid Zone which are HIS native country as well as That of ALL OTHER *species of Apes (son pays natal, comme celui de toutes les autres espèces de singes*, &c.) might furnish him abundantly with every thing that is necessary—Why should He be more vicious *(plus mechant)* than the Apes themselves? Why, in order to be happy and to live in society, should *he have any more occasion for*

for Religion than they? M. Vaillant depictures every instant the happiness he enjoyed in these peaceable retreats, and continually regrets the charming moments which he has passed there.—Oh! how infinitely preferable are *these pure pleasures of Nature* to those which we seek to substitute for them in the *social state!*"

LE METHERIE, Journal de Physique—Page 453.
December 1789.

TRAITS OF FRENCH CHARACTERS.

FOR the accommodation of such Readers as will not be at the trouble of exploring the recent productions of French Writers it may not be unseasonable to subjoin a few striking traits of different personages who are indebted for their celebrity, or, more properly for their *notoriety*, to the French Revolution. They may be reasonably allowed to bring up the rear of THOSE WORTHIES, of whom the preceding Stanzas have faintly attempted to touch upon the birth, parentage, education, life, character, and behaviour, &c. Happy the Bard who shall celebrate the *last Dying Speech* and *Confession* of the whole ILLUSTRIOUS GROUPE!!

The Extracts are principally taken from "Le Véritable Portrait de NOS LEGISLATEURS, *a Paris*, 1790." The just title of those Legislators to the compliments here paid them few will be inclined to dispute, and certainly *no one* who has the slightest acquaintance with the original publication, that publication yielding the strongest internal testimony of the Democratic Principles of the Writer, evidently a staunch friend and advocate of the ORLEANS party, who professes to have been, himself, an Actor in the *Grand Scene* which he describes, and ready to make oath of the veracity of his assertions. *See Le Véritable Portrait, &c. p. 2.*

LA FAYETTE.

La Fayette is tall, thin, and well proportioned, with light hair inclining to red, his eyes wandering and gloomy have a sinister character, while his mouth, artificially opened, smiles on all the world: his speech is not inharmonious, but slow, and seems to be always afraid of betraying his thoughts. La Fayette, a Despot in his own family, and accessible to those only who were entirely devoted to him, assumed, amidst the popular assemblies, a tone of modesty and an air of precision carried almost to absurdity. Ever cap in hand to the multitude, although surrounded with a numerous company of Adies-de-Camp, the vulgar were grossly duped by this contrast of pride and meanness, which could not but excite the contempt of men of sense and reflection.

Always preceded or followed by his emissaries who strained their voices till they were hoarse with the exclamation, "Vive La Fayette!" The mob reiterated the cry by instinct. The General bowed with condescention, and returned home with the satisfaction of believing himself adored.

"*Le Véritable Portrait de nos Legislat.*" *p.* 42.

If La Fayette had been endowed by Nature with any rectitude of heart, or compass of Understanding, he would have endeavoured, from the very first, to have moderated and controuled the furious progress of insurrection; but, on the contrary, he excites, he precipitates, he justifies it;—what shall I say!—He sanctifies it in pronouncing with emphasis this maxim, which will be his condemnation: "Insurrection is the most sacred of duties." *(l'Insurrection est le plus saint des devoirs.)*

Peltier, "*Tableau de Paris*" *No.* 1, *Appendix*, *p.* 5.

He grows daily more abject in his adulation towards the people; with his voice and his pen he thus addresses even the common porters of Paris:—"To execute your orders, "to die, if obedience to your wills demand it; such is the "sacred duty of Him whom You have *condescended* to name "your Commandant General." So abject is the language of *this Eldest Son of Liberty* who hath overthrown a Court for the privilege of creeping in the Streets (*qui n'a renversé une Cour que pour ramper dans les rues*). *Ibid page* 9.

L' ABBE SYEYES.

A profound Metaphysician, naturally endowed with the capability of acting the principal part in the New Organization of the French Government, the Abbe Syeyes was almost *an useless Member of the National Assembly.*

After the night of the Fourth of August, the Epoch of the Abolition of Ecclesiastical Privileges and Tithes, the Abbe Syeyes proved in a most unphilosophical and extravagant discourse, that Interest is the Primum Mobilè of Mankind.

The Abbe Syeyes, seated in the Committee of the Constitution, has by no means answered the expectation of his Colleagues and of the Publick. This man, morose in disposition, bigotted to his own opinions, could never accord with his Coadjutors, and appeared to abandon his party.

All the produce which the Assembly has reaped from his talents was a detestable discourse on the Liberty of the Press, and the Plan of a Decree worthy of a Sartine and a Lenoir.

Le Veritab. Portrait.

BAILLY.

BAILLY.

It is astonishing that we should have scarcely any thing to say of a man who, in the next degree to La Fayette, has shared all the honours of the Revolution, and who was *indebted to chance alone* for the first place of trust, the Mayoralty of Paris, as a recompence indicative of that estimation he little merited.

From the time when he was honoured with the first presidency of the Three Orders united, *the Great Man has disappeared*, and we have seen, in the Mayor of Paris, nothing more than the *passive Tool* of La Fayette, of a corrupt Municipality, and of all the Ministerial Cabals.

Le Veritable Portrait, p. 54.

VOLNEY.

If the Nation bestows a recompence on Individuals, in proportion to the Means which they possess of serving her, Volney deserved her recompence; but if she bestows a recompence proportionate to the *real service* which Men of Talents render her, Volney *ought to refund* all *that he has received.* *Le Veritable Portrait, p.* 75.

BARNAVE.

This young man, in the next degree to Mirabeau, occupied the public attention during the session of the Constituent Assembly. He has been represented with two faces. For my part I have never remarked any other other expression

sion in his countenance than that which was occasioned by the circumstances of the times, accordingly as those circumstances operated on his SELF-LOVE, *the sole principle of his actions.*

Barnave will never possess any real talent; his heart is cold, his discourse prolix, abounding with tautology, amplifications, adverbs, which, appearing to be accumulated in every phrase, only for the purpose of affording the protraction necessary to a sluggish imagination, sufficiently prove that Barnave is no better than the retailer and amplifier of the sentiments of another, and formed to the business of intrigue by a crafty cabal, who have possessed themselves of him from the very commencement of his political career, and will never again relinquish their instrument.

CHAPELIER.

THIS Counsellor of Britanny, known at Rennes for a Busybody, had shaken off the dust of his shoes against his country before he quitted it.

A man of talents, a good Logician, but corrupt, and born with *all the vices* of that description of *persons* which was lately styled "*Good Company.*" Chapelier had too much understanding not to perceive that, in the great Scene which was opening on the publick, Men of Artifice and Intrigue would play the principal part? *He therefore distinguished himself by a direct opposition to the Court, in order afterwards to make with that very Court terms more advantageous to his own interests.*

Le Veritable Portrait, p. 83.

ROBESPIERRE.

General of the Sans Culottes, Enemy of all Sovereignty, intrepid defender of the rights of the people, Robespierre wanted only natural consequence, *Eloquence à la Danton*, and something less of presumption and obstinacy.

This man, nurtured with the *Morality of* Rousseau, has had the courage to form himself upon *his* model. He possessed his austere principles and manners; his savage character and unaccommodating spirit; *he had not indeed his talents*, but Robespierre was, nevertheless, no ordinary man.

Le Veritable Portrait, p. 107.

RABAUD DE SAINT-ETIENNE.

In the infancy of the Revolution, Rabaud wished to distinguish himself, and succeeded; some premeditated and set discourses, well drawn up, procured him success; but from the moment in which Men of great talents came forward, Rabaud was silent. In this he shewed his discernment.

He is not deficient in understanding, nor even Oratorical talent, but he has *little pretensions to character*. His *publications* respecting the National Gendarmery, and the organization of the National Guard, *are destitute of common sense:* he should have confined himself to objects that were familiar to him, and not have been so conceited as to aim at every thing. This is a failing common indeed to men of merit, but *much more so to blockheads*, and posterity, which views things only in their effects, makes no distinction between them.

Le Veritab. Portrait, p. 152.

L'ABBE

L'ABBE GREGOIRE.

ORIGINALLY Curè of Embermenil near Nancy, at present Bishop of Blois by the election of the people. the Abbé Gregoire in the assembly of the clergy, was *the most strenuous combatant against the prejudices of his Order.* He seemed willing to give one sigh to the abolition of the Ecclesiastical Tithes, *but this momentary weakness was speedily atoned for.*

Le Veritab. Portrait, p. 118.

ALEXANDER LAMETH.

OF all those vile instruments of Despotism who are denominated Courtiers, perhaps *the most artful, the most traiterous, the most hateful* was Alexander Lameth.

It was at the very moment in which the Queen had conferred accumulated obligations on hi family, that he coolly deliberated on the means of subverting the throne of his Benefactress. Enveloped for a long time in the most profound policy, possessed of too much address to discover himself openly in the commencement of a Revolution to which he was afraid to trust, but of which he secretly directed the springs, it was not until he had rendered himself the chief, and in effect the despot of the Military Committee, that he gave the reins to his ambition. A very indifferent Orator, but a refined Politician, his *forte* consisted in *sowing dissention* among different parties, in embroiling them with each other, in order to manage them afterwards at his pleasure.

The enemy of all domination, *he would himself be the only despot.* For a considerable time he governed the Jacobins under the mask of Patriotism.

Le Veritab. Portrait. p. 87.

TALLEYRAND-PERIGORD.

ANCIEN EVEQUE D'AUTUN.

His country owes to this Prelate a particular acknowledgment on account of his conduct respecting *the sale of National Property, and the Civil Constitution of the Clergy.* He has dared to take his stand between the Church and the People, at a time when the Revolution was not established, and HIS CONDUCT has fixed the wavering measures of those, who, although well-wishers to the interests of the publick, were afraid of venturing too far.

We were in want of Bishops of the old establishment for the purpose of consecrating our Constitutional Bishops; all the French Prelates, even the Archbishop of Sens, had refused their assistance. *He* (Perigord) *has cut the Gordian Knot*, and has afforded his Ministry for this purpose. After these signal services, What has France to do with his GAMBLING, his PLEASURES, his pretended STOCK-JOBBING?

Le Veritable Portrait, p. 145.

This noble Ecclesiastic cannot like many others be justly accused of ingratitude to his Royal Master, as it is well known, that he was advanced to the Prelacy much against the inclination of that unfortunate Monarch, his promotion being extorted by the urgent and importunate entreaty of a dying father, as appears from the following account by the Chev. Bintinaye.

" Who could dare undertake the apology of the Bishop of Autun, the name or sight of whom is sufficient to convey an idea of the most abject turpitude and the blackest perverseness; Him, of whom the deceased Mirabeau asserted,

" *For*

" *For lucre he would sell his soul. and he would be in the right, for* " *it would be exchanging Ordure for Gold.*

We can however exculpate him from the charge of having *purchased* his Bishoprick. Every body knows that the King had resolved never to make him a Bishop, and that the royal resolution yielded to the prayers of a valued and dying father, who had been deceived by his hypocritical promises of reformation. *Obs. du Chev. Bintinaye.* Pages 73, 74.

M. CONDORCET.

——— ——— *fronte politus,*
Astutam vapido servus sub pectore, vulpem.

PERSIUS, *Sat.* 5.

The place of Secretary to the French Academy before it belonged to M. Condorcet, was held by M. GRANJEAN DE FONCHY, a respectable character, in the decline of life, and in moderate circumstances.

A person of learning and opulence, deceased, had bequeathed a sum of money to the Secretary of the Academy, besides a pension of 1200 livres, as an augmentation of the salary of his office. Of this bequest M. Condorcet and some of his very intimate friends had the earliest intelligence, while the party concerned, was wholly ignorant of the matter. *Under these circumstances* a treaty was entered into and *very expeditiously concluded* with M. De Fonchy, for the purchase of his place, which he resigned to M. Condorcet, who possessed himself of the bequest and pension, and who graces at this hour, the post which he acquired with so much ingenuousness and liberality.

He had a principal share in bringing to Paris the Assassins who were dispatched from hence to murder his pupil and benefactor, the Duc de Rochefoucault.

BRISSOT

Was known before the Revolution, by the name of Brissot de Warville. He was the confident of La Motte, who was executed in this country as a spy. He so frequently mistook his Neighbour's pockets for his own, as to occasion the proverbial application of the the word *Brissoteur*, to a Pick-pocket. FLOWER *of the* JACOBINS.

M. Brissot was, a few years since, well known to some of the Police Officers of this country as a *pick-pocket*; but upon their endeavouring to obtain a more intimate acquaintance with him, he withdrew to France, &c. *Fennel*, p. 480.

ARCHBISHOP OF SENS.

THE Archbishop of Toulouse, who became Archbishop of Sens, Cardinal of the name of Loménie, afterwards Apostate, afterwards Nothing—the most rapacious, and at the same time the most incapable Minister that ever existed. It is a circumstance unprecedented in all countries of the globe, even in Constantinople, that, in so short an administration, one man should have monopolized so many favours, should have accumulated so much wealth, and given so many proofs of folly and immorality.

Note in Page 27 of La Vie de Louis XVI. par M. de Limon.

With the advancement of the Archbishop of Toulouse, afterwards Archbishop of Sens, to the Ministry, commenced the misfortunes of France, &c. Page 79.

It was under *his* administration that Lettres de Cachet resumed their empire. Page 80.

It

It was under *his* administration that people began to talk of doubling the numbers of the Third Estate, and of confounding the orders of the States General. Page 86.

The Archbishop of Sens imagined that One Sole Assembly, whose deliberations were decided by the votes of individuals, and which was balanced by no counterpoise of authority, would be the sport of his intrigues and the prey of corruption. He expected to establish despotism upon the ruins of the pillars of the Throne.

The patriots in their turn, have pardoned his excesses, as a recompence for his *zeal against the Clergy*, the Nobility, and the Parliament; and the the tyrant of 1788 is returned in peace to France, since the period of the Revolotion. He has taken the *oath of Apostates*, and is become the favourite of Democrats. It must also be observe l, that many first-rate patriots of the Assembly, had been the supporters of his administration. Many are known for such, as TORET, GOUPEL, KERVELEGAN, CHAMPEAUX, &c. Others who were not known, were deterred from attacking him, for fear he should develope their real principles.

To demonstrate to all the world that truth of which I myself have evident perception—that the Archbishop of Sens is the *primary* and *principal Author of the Revolution of France*—it would perhaps be necessary to dilate considerably, to assemble and collect a multitude of particular facts which should unmask his secret intrigues.

But this trouble may be spared—In the month of March 1790, he has dared to *boast*, in the midst of his own Cathedral, in the face of a numerous audience *of all with which I now reproach him.*

These are words which the Pope has made use of in speaking of this Fact.

"*Vix enim Cardinalis, exul atque extorris a solo patrio, inchoatum crescentemque vidit Gallicani Conventus opera* ILLAM RERUM CONVERSIONEM, *quam nobiscum ignorabant omnes* PER EUM IPSUM, *ministerii sui tempore,* DESIGNATAM ET PARATAM FUISSE, *nullâ morâ interpositâ se contulit ad ecclesiam suam cathedralem Senonensem; ibique, mense Martio anni* 1790, *veritus minimè est sermonem coram omnibus habere, et* NOVAM RERUM IMMUTATIONEM PLURIMA LAUDE CUMULARE, *eo usque ut eidem condendæ se aliis incitamento fuisse gloriatus sit.*"

Observations du Chev. Bintinaye. Pages 87, 88.

SAINT MIRABEAU.

CANONIZED AND UNCANONIZED.

MIRABEAU was, through life, *the most immoral of men.* A bad son—an execrable husband—a brutal lover—an imperious master: His character sometimes loose, sometimes severe; had in it no fixed principle of action.

Le Veritable Portrait, p. 12.

Mirabeau, in the space of one year, paid debts to a vast amount, made purchases of land, of moveables, of a very valuable library; he lived in great state, even his pleasures although not of a refined, were of a very expensive sort; and as he neglected no kind of trick to gain popularity, he distributed alms in abundance *without being either humane or devout.* From what source could He derive his unthought-of Opulence! He who, prosecuted by his Creditors for the space of eighteen months, commenced his political career by swindling 48,000 livres from La Fayette. This honourable exploit of the Great Mirabeau is detailed in the Note at the bottom of page 17, as follows:

La Fayette,

La Fayette, not content with having enlisted in his pay an army of spies and mercenaries, to applaud him wherever he should appear in public, wished also to *purchase* MIRABEAU. Well acquainted with his necessitous circumstances, he made him an offer of 24.000 livres. Eight days were employed in concluding the bargain. During this interval La Fayette's trusty friend, Talon, procured the money, and tendered it, in the General's name, to Mirabeau, Talon himself being ignorant that a banker had already engaged to advance the sum; Mirabeau lost no time, gave Talon the meeting at seven o'clock, and having taken the money, he stepped into his carriage, and driving off with expedition, received a consideration of equal amount from the banker.—This *little voluntary mistake* was rectified at the expence of the Civil List, which re-established cordiality between the several parties. Page 17.

M. EGALITÉ.

HERE you have the implacable Mover of all the insurrections, of all the calamities which have devastated France. When the whole Universe denounce and condemn him, shall I, by an unmanly silence, suffer the Assassin of my Sovereign to reap the fruit of his crimes in peace? No.—My grief shall be indulged without restraint, since his hatred was without pity. Ah! of what import is it to me at this moment that Providence, to terrify mankind, distinguished his birth by its proximity to the Throne! He who poniards my Master, is no Member of his Family. Here the blood of the Bourbons forfeits every title to regard. ORLEANS falling from one abyss of guilt to another is self-sentenced, is self-degraded. He was willing

willing to level himself with Ruffians that he might be intitled to command them. He has descended from that rank in which Chance had MIS-PLACED him.—He has not abjured his name—he has resumed it—his birth was evidently an error of Nature; an error which she will eternally regret. Unnatural Son, he could never pardon the virtues of his Father: Barbarous Husband he tyrannized over the purest virtue, over a mind of the most elevated stamp; he himself was not ashamed to denounce to the Convention this unfortunate Princess, whose only error was her esteem for him. A Father, the corruptor of his Children—the Executioner of his Posterity, he sacrificed to the projects of his hatred the very existence of his descendants. A Prince, the enemy to the Throne: a Gentleman, the destroyer of the Nobility: A Citizen, he overwhelmed his native land with ruin, he sold his Country and its powerful Master, and made the Laws subservient to his interest. In each several relation of Subject, Friend, Parent, and Husband, treacherous and perfidious,—to consummate his infamy, nothing remained for him to perpetrate but the butchery of his Sovereign, his Father, his Benefactor. Dishonour to thy name—Scourge of my country—all Nature revolts against thee---The Universe no longer yields thee an asylum.

Dread your Accomplices, dread the remorse of your own conscience, dread a people whom you have abused. Mankind pursue you, and Eternal Justice impends over you.

La Vie de Louis XVI. par M. de Limon, Pages 55, 56.

The following Extract from CHRISTIES LETTERS on the Revolution of France is given verbatim, *(those trifling variations excepted which were necessary in order to make it English)* and is part of the "ADDRESSE AUX PROVINCES," which had

had a very considerable circulation in France.—It contains some STRIKING TRAITS OF CHARACTER, which, although they appear to excite the patriotic indignation of THE LETTER WRITER, who is pleased to consider them as a sufficient incitement to, and vindication of Massacre, yet as they convey facts UNCONTROVERTED to this hour, I shall not hesitate to insert them as a postcript to the preceding chapter of Republican Worthies.

'I shall give you a specimen of the manner in which some of the principal Members of the Assembly were characterized in the famous Addresse aux Provinces, ou examen des operations de l'Assemblée Nationale.'

"Whom, I ask, have you chosen as Your Representatives —Whom but a paltry *Robespierre*, who was never known at Arras but by his ingratitude to the Bishop, to whom he was indebted for his education.

"A *Mirabeau*, escaped from the Gallows, but not from infamy, and whose very name is become an abomination.

"A *Prince*, who was never known among you but by his gluttony, his love of money, and his indifference to the opinion of the public.

"A *Pethion* de Villeneuve, in whom you have never been able to distinguish any thing but the confidence of folly, and who (a vile instrument of factious men) resembles the Criers of a fair, stationed at the doors of theatres to make a noise whilst the farce goes on within.

"A *Barnave*, an insolent, ignorant coxcomb, in whom talents supply the room of principle and morality,—in a word, what one calls a *Droll*.

"An *Abbé Sieyes*, whom you have seen dishonour himself at the Assembly of Orleans, and who, after having tried in vain every method of making his fortune, is come to confound all conditions, in order that he may rob and plunder amidst the disorders.

"A *La*

"A *La Borde*, rich by means of Forty Millions stolen from the state, the financier of the Archbishop of Sens, and *then* the most faithful supporter of despotism; but who after having enriched himself with the slaughter of the unfortunate, wishes (for his own sake) the destruction of those ranks into which his Wealth alone could not procure his elevation.

"A *Gouy d' Arcy*, who has not been able to escape contempt even in THIS VILE ASSEMBLY."

Christie's Letters on the Rev. of France, *p.* 132.

Upon the circulation of this *libel* Mr. Christie founds his justification of the Sanguinary French Revolution---Such are the ABOMINABLE TRUTHS TO BE ANSWERED ONLY BY THE DAGGER.

COUP DE GRACE,

OR

GRACE FOR THE GRACELESS.

As I have begun this little Work with an Address to the Association at the Crown and Anchor Tavern, Impartiality induces me to conclude it with a short Suggestion to another Society under the same Roof.

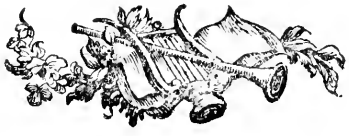
The Friends to the Freedom of the Press, have lately determined to persevere in eating and drinking, and to make free with their own Constitutions, as well as the Constitution of their Country. The question was carried against the dissent of a single member, Mr. Noel Edwards, whose qualms of conscience on this occasion may probably save him many more serious qualms. This proceeding of the Society, it must be confessed, is not exactly conformable to the rule of St. Paul, who rather than a weak brother should perish, declares, that *he would eat no flesh while the World standeth.* However as they have not yet publickly resolved to establish true freedom of thinking and writing, by the suppression of that false, scandalous, and malicious Libel on French Politicks and Philosophy, commonly called The Bible, it is probable, they may be contented for the present to pass for Christians: I beg leave therefore to hint to them the propriety and decency of prefacing their future dinners with a grace.

There is an Old Form so admirably suited to their views, that I trust they will think me entitled to Honourable Mention in their *Procès Verbal*, for pointing it out to their Notice. It is the Form which was used by Mr. Erskine's Noble and Royal Ancestors, when (according to his brother, Lord Buchan) *they made Porridge Pots of their Helmets, and Ladles of their*

their Basket-hilted Swords. And as that learned Gentleman's ancestors are, next to himself, the principal objects of his thoughts, I am certain it must gratify him beyond any thing —except his own reports of his own speeches. Indeed it cannot fail to give a patriotic edge to the appetite of his worthy compatriots, *the noble friend of Brissot*, and other brilliant *Northern Lights* of the Society, to whose ears it must come peculiarly recommended from the *friendly* lips of their Chaplain, the Reverend JOHN HORNE TOOKE.

"LORD! TURN THE WORLD UPSIDE DOWN, THAT CHRISTIANS MAY MAKE BREAD OF IT!"

Pennant's Hebrides, p. 399.



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